

HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 13, No. 12

Citizen Band Potawatomi Tribe

December, 1991

PEACE THROUGHOUT THE UNIVERSE



TRIBAL TRACTS

Dallas regional office 'fire' burning brightly

The Dallas Regional "Fire" has been burning bright with excitement the past two months for projects currently underway and plans for the future within the tribe. We have been contacting area tribal members by telephone, direct mailings (thank you, volunteers!), press releases and radio announcements on the KNON-FM 89.3 "Beyond Bows and Arrows" show. The response has been very positive.

Contact has also been made with several metroplex American Indian Organizations including The American Indian Center, Dallas Inter-Tribal Center and the American Indian Heritage Center of Texas. We were well represented at the November meeting of the American Indian Chamber of Commerce for those interested in business networking. All of these organizations have been extremely receptive to our opening and eager to lend a helping hand in learning more about the "Native American Society."

We have received a good initial response to our recent questionnaire. For those of you unaware, our members have requested information on such topics as available benefits,



New Employee

Teresa Lauderdale, pictured above, is a new tribal employee working in the Potawatomi Museum and Gift Shop under the On The Job Training Act. Teresa is a clerk in the gift shop and also does a little beadwork when things are quiet.

possible business networking, cultural/historical information and genealogical help. We are gathering material in response to these needs and ask that you watch for some of the answers in

your HowNiKan. We look forward to hearing from each and every one of you with questions, needs, ideas, or holiday cheer! Happy Holidays!

Kim Anderson, (214)399-1345

Help needed to organize new pow wow

Drums, singers and participants are being sought for a new "Potawatomi Days Powwow" to be held in late summer in St. Charles, Illinois.

Jim Dowd of St. Charles, who has worked with the Forest Community, Pokagon Band, Prairie Band and some Illinois members of the Citizen Band, is coordinating the powwow for the St. Charles Historical Society. Dowd said in a letter to Tribal Chairman John A. Barret that he plans a traditional pow wow with 6-10 drums, but other details are yet to be worked out.

"If you and others of the Citizen Band can help, we will all be grateful," Dowd said in his letter. As plans unfurl, it would be grand if the HowNiKan could carry information to the many Potawatomi people across this land who might be interested in meeting their brothers and sisters from across this country and Canada." He said they will need drums and singers, dancers, traders and crafts people, and will need commitments from

them soon.

Contact Dowd at 38W281 Toms Trail Dr., St. Charles, IL 60175 ((708)584-1930 if interested.

HowNiKan donations listed

William E. & Rae Marie Anderson, WA, \$50
Bernice G. Ricioppi, CA, \$10
Vernon Motley, OK, \$20
Vina Pruett, MO, \$4
Evelyn Clevenger, CA, \$10
Gladys Moeller, KS, \$25
Pauline Shearer, TX, \$20
Cheryl M. Smith, TX, \$50
Grace E. Stockton, CA, \$30
Cherie L. Fabian, OH, \$100
Cindy L. Michalski, IL, \$5
Norma J. Meece, NC, \$10

Remainder of regional council schedule listed

Jan. 11 — Phoenix, Ariz.
Feb. 8 — Long Beach, Calif.
Feb. 22 — Portland, Ore.
March 14 — Kansas City, Mo.
April 5 — Tulsa, Okla.
April 18 — Seattle, Wash.
May 2 — Houston, Tex.
Don't forget to RSVP!



Project Safe Executive Director Jennifer Freed, Tribal Health Services Director Joyce Abel, Indian Child Welfare Worker Rick Short

Tribe awarded funds for domestic violence work

The Citizen Band Potawatomi Tribe was recently awarded funding from the Administration of Children and Youth for the Family Violence Prevention and Service Program which they used to support Project Safe, services for victims of domestic abuse.

The tribe and Project Safe have entered into an agreement in which Project Safe will accept referrals for shelter needs.

Project Safe, which offers

shelter, food, transportation and crisis counseling for battered women and men, will use the \$5,000 given to them by the tribe for the immediate shelter of Indian victims of family violence and their dependents.

In addition, Project Safe will provide community prevention workshops for at risk families and the professional staff of other agencies working with victims of family violence.

Referrals can be made to Project Safe when any of the Shawnee area tribes are notified. Other services such as supportive crisis counseling, drug abuse counseling or transportation to a relative's home are provided.

The goal is to establish or expand projects to prevent violence in Native American families and provide shelter and help for Indian victims of family violence and their children.



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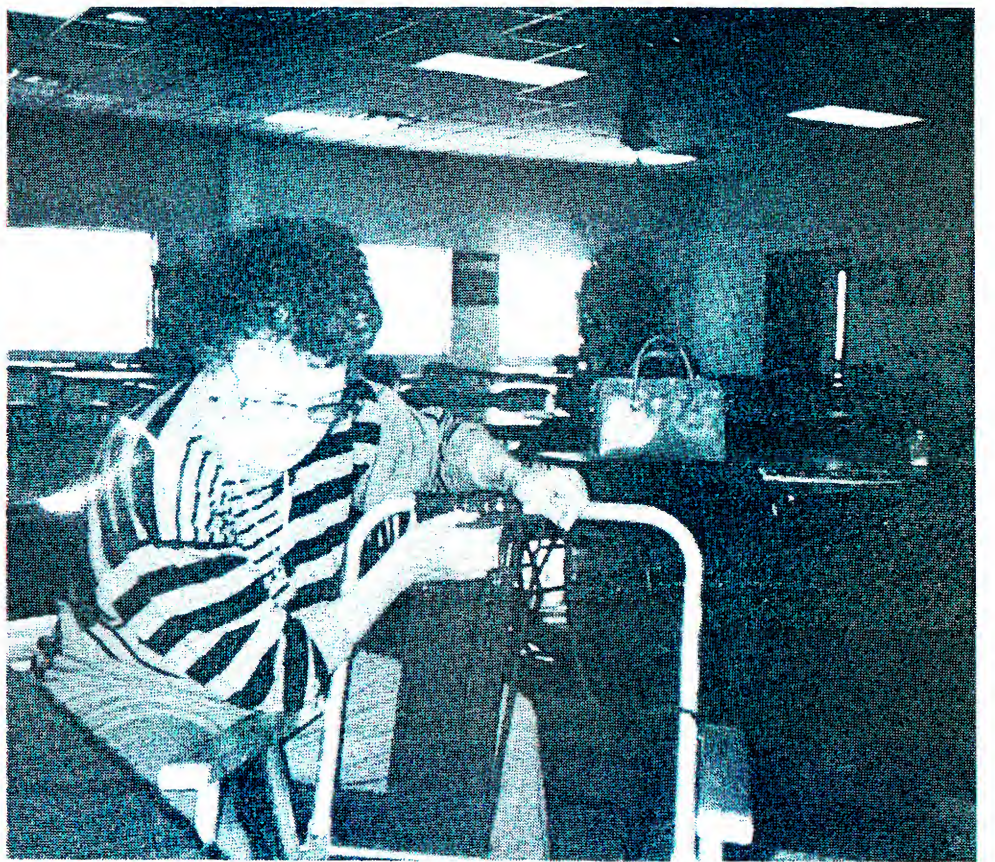
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TRIBAL TRACTS



Learning A New Craft

Tribal members and others participating in the elderly nutrition program also enjoy a variety of craft classes. One of the most recent involved learning how to make macramé seat covers for aluminum lawn chairs. In the photographs above, Ruby Harris, left, uses bright purple on her chair, while at right, Hazel Threlkeld works with a rusty brown color.

Tribal member arranges donation of ambulance for Lakota reservation

(From *The Mount Washington Star-Review*, California) — Jason Bloomberg's quiet voice was more than loud enough Friday to inform a select gathering at the Southwest Museum of the medical flight faced by residents of the Oglala Lakota Nation, by living on the Pine Ridge Reservation in South Dakota.

Bloomberg, an emergency medical technician who is fire chief of the Oglala Volunteer Fire and Ambulance Service, was in Los Angeles to accept the donation of an ambulance from Goodhew Ambulance Service.

Bloomberg said his service now has, with the addition, five ambulances to serve the 1600 square mile reservation. The true need, he said, would be in the neighborhood of 19 or 20.

Blomberg said for years federal authorities denied the needs existed for emergency medical services. When the volunteer program was finally started, with another donated ambulance, the calls came in and they never stop.

Bloomberg spoke of some injured and ill tribesmembers brought for treatment in open trucks, sometimes in weather with 65 below wind chill factor. Sometimes the trip can be 80 to 100 miles, he said.

The donation of the ambulance was arranged through the efforts of a museum docent, Jeremy Bertrand Finch, who is himself a member of the Potawatomi Indian Tribe of Shawnee, Oklahoma.

Finch said he first became aware of the needs on the Pine Ridge Reservation through reading of the work of Gail Russell, director of the adopt a grandparent program sponsored by the Mountain Light Center in Taos, New Mexico.

Making the formal presentation of the ambulance was Stuart Stern, manager of Goodhew Ambulance.

Haney names actress Casey Camp-Hornick to state film board

Casey Camp-Hornick, resident of Red Rock, has recently been appointed to serve a two-year term on the Oklahoma Film Commission. Camp-Hornick was nominated for the appointment by State Senator E. Kelly Haney due to her past involvement with the film industry. She is an actress and a cultural hairdresser for which she was an Emmy nominee this year in the A.B.C. mini series "Son of the Morning Star."

Camp-Hornick, a member of the Ponca Nation, serves on the Oklahoma Indian Affairs commission's Film and Media Committee where she is currently involved in compiling an Oklahoma Indian Registry for the Performing Arts and is available to lend advice to hopeful Indian actors on how to put together a talent resume and prepare for try-outs.

Nathan Hart, Oklahoma Indian Affairs Commission executive director, said, "We are very fortunate to have Casey work with us on the Registry project. The Registry has been needed for some time to assist film companies in their search for Indian talent." He added, "We are always happy to see an Indian person achieve personal success and assume a leadership role such as Casey has. We congratulate her on her appointment to the Oklahoma Film Commission."

New tribal member graduates from Air Force Academy

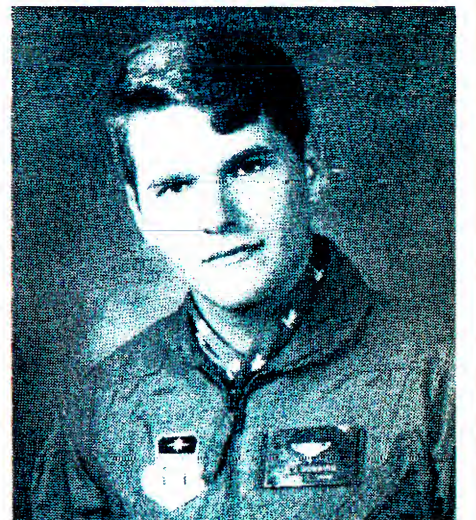
Lt. Downing is the grandson of Avis Downing and the late Leon Downing of Ringling, Oklahoma (and former Shawnee residents.) Tim is one of the new Tribal members.

2nd Lt. Travis Jay Downing graduated from the United States Air Force Academy and entered Undergraduate Pilot Training on November 16th at Vance Air Force Base, Oklahoma.

His Mom and Dad had the honor of removing his cadet shoulder boards and replacing them with 2nd Lt. shoulder boards as he was given a commission in the United States Air Force, in a ceremony just prior to graduation.

President Bush gave the graduation address and shook hands with all 968 graduating cadets. The Air Force Thunderbirds flew over just as the cadets threw up their hats and continued with an aerial demonstration in honor of the class of 1991.

Cadet Downing was president of the Caving Club and a member of the Baptist Student Union. He was also a member of the Cadet Honor Guard and Color Guard. He held several leadership positions within the Squadron, Honor Guard and Color Guard. During the National Drill Competition during his first year at the academy, he won first place in the individual drill event, competing against 240 other cadets from various military schools and ROTC Units across the nation. As a member of the Honor Guard, Cadet Downing had the honor of being personal escorts for several very important people. Senator Goldwater and former Secretary of State Weinberger were two of his fa-



vorites. He made the Commandants List for Military Excellence several times. He has been nominated for a medal for saving the life of an undergraduate cadet with no regards to his own safety and life, just a few days prior to graduation. The TV series *Rescue 911* has shown in interest in doing a program on the rescue.

Lt. Downing chose Vance Air Force Base, Oklahoma for his Undergraduate Pilot School, which will begin November 16. All new pilot trainees begin their training in the T-37 and T-38 jet trainers. He hopes to be assigned to fly the fighter bomber F 111 upon graduation.

Lt. Downing was born and raised in Denton, Texas. He is a 1987 graduate of Denton High School and the Texas 93rd Air Force Junior ROTC Unit. He accepted the Junior Air Force ROTC nomination to the Air Force Academy.

Lt. Downing is the son of Timothy and Jo Deane Downing of Denton, Texas.

Thanksgiving Dinner



Elderly Nutrition Program



Chairman John A. Barrett Welcomes a Large Crowd And Wishes Them A Happy Holiday



Tribal Members And Guests Fill Their Plates From A Wide Selection Of Salads, Vegetables And Desserts. In Addition To The Turkey, Dressing And Ham Provided By The Kitchen, Diners Brought Their Favorite Holiday Dishes To Share. With Their Friends.



Good Fellowship Is Just As Important As Good Food At Holiday Gatherings. Special Events Bring Guests As Well As Extra-Large Numbers Of Those Who Regularly Take Advantage Of The Elderly Nutrition Program.



Nola Lawson, Right, Won The Fruit Basket Given Away At The Dinner. She Is Pictured With Lynda Poe, Title VI Coordinator.





In your opinion ...

Student thankful for articles

Dear HowNiKan,

Many thanks for the useful articles you continue to print. I love to read and learn more about my heritage each month. I want to specifically thank you for your printing of Alexander B. Copley's "The Pottawattomies-Recollections From the 1800's." This article has helped tremendously with two term papers so far.

I am a returning student back to school after thirteen years. Your articles have made the research of a paper less difficult.

I have always thought of myself as Potawatomi and was able to become a member in the past few years. Being other nationalities as well, the fact that the tribal rolls were open has given me a real sense of belonging somewhere. Continued success to you and the tribe.

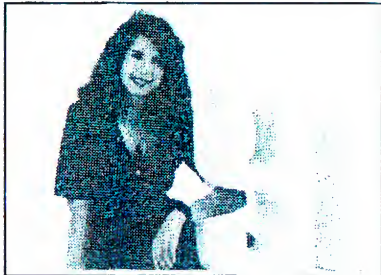
Cindy Michalski
Glenwood, IL

A tribute to a tribal member

Dear Friends at HowNiKan:

Please help me to pay tribute to a very deserving young lady!

Christina Kirby Baggarly, daughter of Karen Whittington and granddaughter of Bob Qualls and Billie LaClaire Qualls (all of McKinney, Texas) has been recognized in the 25th Silver Anniversary Edition of Who's Who Among American High School Students, 1990-91.



Christina was a 1991 Honor Graduate of McKinney High School, where she finished fourth in her class after an impressive string of scholastic accomplishments.

A four-year recipient of the Presidential Academic Fitness Award, Christina was a member of the National Honor Society, as well as the National Junior Honor Society. A member of the Royal Pride Marching Band, she received the John Philip Sousa Award in recognition of her outstanding achievements and dedication to music. She also received Departmental Awards for excellence in Band; U.S. Government; and Anatomy & Physiology. Additionally, Christina was the proud recipient of the MHS Academic Letter Sweater, Bar and Stadium Blanket; and other honors too numerous to list!

Having received a scholarship from the Wesley United Methodist Men, Christina is presently attending Collin County Community College, where she plans to obtain an Associate of Applied Science degree in Legal Assistance, and where she continues to exhibit the same scholarly attributes which distinguished her in high school.

Christina's family is very proud of her, and we would be very pleased if you would print a photo of this very special young lady who is, of course, a member of the Citizen Band Potawatomi Tribe!

Sincerely,
Karen Whittington

We need addresses; let us know if you know

Valyer, Julia Ann
VanGilder, Katherine L.
Vanpelt, Gracie May
Vargas, Abel Jr.
Veiteneheimer, Gary
Veitenheimer, Randy P.
Veitenheimer, Violet J.
Vieux, Edward Andrew
Vieux, James R.
Waddell, Kyle Douglas
Wade, Carol Joann
Wade, George Glen
Wade, William Dean
Walden, Tamela Gay
Wall, David Scott
Wall, Douglas E.
Walter, Gary William Duilio
Walters, Jan
Wamego, Kevin Wayne
Wamego, Paul Michael
Wamego, Paulette A.
Wamego, William Oliver III
Wano, Cindy Lou
Wano, Larry Francis
Wano, Linda Sue
Wano, Michael Kevin Sr.
Ward, Donald Parker
Ward, Frank D.
Ward, Michael Don

Ward, Quannah J.
Ward, Stephen Lee
Wardle, James Dale
Warner, Joy Lynne
Warren, Dollie Darlene
Waters, Kathy Gayle
Watkins, Priscilla Ann
Watson, Jean Ann
Watson, Lee Alexander
Weaver, Norma Jean
Weaver, Robert E.
Webb, Donald Dean
Webb, Helen Marie
Weddle, Clinton A.
Wedman, John Francis Jr.
Welfelt, Theodore William
Wellborn, Cleo
Wershey, Rebecca Lynn
Wesselhoft, Charles Morrison
Wesselhoft, Paul Russell
Westfall, Michael T.
Wharton, George Franklin Jr.
Whealon, Rebecca Dorothy
Wheeler, Stanley Jess
Whipple, Dana Ann
Whipple, John Dee
Whisenant, Roy M.
White, Delbert Paul
White, Howard E.



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| | XXL SEAL T-SHIRT | | 9.00 | |
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| | Potawatomi Pow-Wow T-Shirt | | 10.00 | |
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| | Youth Pow-Wow T-Shirt | | 8.00 | |
| | Satin Jackets w/logo | | 39.95 | |
| | Youth Satin Jackets w/logo | | 29.95 | |
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| | People of the Fire Coffee Mugs | | 3.50 | |
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| | Suede Address Book w/seal small | | 4.00 | |
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In your opinion ...

Chiefs' intentions are good, but found to be insulting

HowNiKan

I am sending to you copies of two articles: one which appeared in the September 11, 1991 edition of the *Blue Springs Examiner* and one which appeared in the October 17, 1991 edition of *The Kansas City Star*. There are many Indian people here in the Kansas City area who are unhappy with "The Tribe" poster and regret that our own "Heart of America Indian Center" has endorsed it. Many Indian people here cannot understand the approval by the "Indian center" of this poster's theme and their actual participation in the photo session.

The Indian people in this area have recently formed a task force to focus on this issue. We understand this poster is going to be distributed nationwide, and yes, they actually printed the "Indian names" they gave themselves on the poster.

It has been reported that the proceeds from this poster are to benefit the Indian Youth Group at the "Heart of America Indian Center. We appreciate the intentions of the Chiefs in their efforts to support the Indian Youth Group, but we are encouraging Indian people not only in this area, but nationwide, to submit letters to the Chiefs organization expressing their concerns about this very degrading situation.

I am also enclosing a copy of a letter/petition which was co-written by Sandy Ferenz and me. We circulated this letter among our community and submitted it to the Chiefs with two pages of signatures. Many people have told us this letter substantially expresses their feelings about this situation.

I realize the information I am sending you is lengthy. However, my hopes are that you will print these materials in the HowNiKan and encourage readers to express their concerns to not only the Chiefs organization, but to anyone they feel may be instrumental in banning this poster. The appropriate address is Brenda Boatright, Director of Promotions, The Kansas City Chiefs Football Club, One Arrowhead Drive, Kansas City, Missouri 645129.

Your time and attention to this matter is very much appreciated.

Sincerely,
Peggy Kinder

Blue Springs Examiner 9-11-91

By Bill Althaus
The Examiner

On their lone day off this week, 13 members of the Kansas City Chiefs decided to whoop it up.

They donned authentic Native American clothes and accessories and gathered at Longview Farm to shoot "The Tribe" a poster that will benefit the American Indian Center's Tutorial Youth Program.

"Just look at the guys," said All-Pro linebacker Derrick Thomas, who dreamed up the poster shoot, "they're like a bunch of little kids. They're having a great time."

And they were.

"That's you, Rock," defensive end Bill Maas said to cornerback Kevin "Rock" Ross, who was one of the first to have his face painted.

As Ross's defensive backfield teammate Lloyd Burruss beat a tom-tom, the Chiefs one by one sat down in a sweltering makeshift makeup studio to have warpaint applied.

"Man, I look like a mean dude," cornerback Albert Lewis said. "I just wish this bear claw necklace wasn't so darned itchy."

Because of the impending rain, the location for the shoot was moved three times.

"It's the most hectic shoot I've had," said Photographer Chris Vleissides. "The biggest concern wasn't the rain, it was the lightning."

Added Chiefs director of promotions Brenda Boatright, "If a bolt of lightning struck here tonight I'd be out of a job tomorrow."

She helped coordinate the event that featured all but one member of the Chiefs starting defensive unit.

"Chris Martin missed it," Thomas said. "But I think

it's great all the other guys showed up."

Joining Thomas, Maas, Lewis, Burruss and Ross were Dino Hackett, Dan Saleaumua, Tracy Simien, Jayice Pearson, Deron Cherry, Len Griffin, Neil Smith and Kevin Porter.

"This will be the first national sports poster featuring a team's defensive unit," said Nancy Mitchell, a representative of Thomas who will market the poster. "The Chicago Bulls did one a few years ago but it was just regional."

All proceeds from the poster will benefit the American Indian Center's Tutorial Youth Program.

"I think it's great these guys would waive their fees and donate their time to come out and help the kids that we help," said Chet Ellis, the executive director of the center.

"We went to great lengths to make this shoot as authentic as possible. The headresses Derrick and Deron are wearing are the real thing. And those beaded wristbands that Derrick is wearing cost thousands of dollars."

The players took great pride in their warpaint and overall look.

"Call me Iron Eyes," Thomas said with a grin. "If we were a real Indian tribe I think you'd call us trouble."

A grinning Lewis said, "No, I think you'd call us the Blackfeet."

Kansas City Star 10-17-91

HEADLINE ON ARTICLE: The Kansas City Chief's honor the Indians—with a tribute to Native American culture.

In September, the Chief's Defensive Unit posed in authentic Native American clothing, accessories and face paint for a poster entitled "The Tribe." Proceeds from the poster, now in area stores, benefit the Heart of American Indian Center's Tutorial Youth Center, a not-for-profit organization dedicated to the educational advancement of American Indian youths.

"This is no spoof," said Nancy Mitchell, producer of the poster. "The Chiefs were clothed authentically and painted by members of various tribes." Nancy, the PR representative of Chiefs player Derrick Thomas, is a collector of Native American and Western art and artifacts.

The Chiefs in the poster with their Indian names: Lloyd Burruss (Yellow Elk) Dino Hackett (White Eagle), Leonard Griffin (Free Lance), Derrick Thomas (Chief Iron Eyes), Neil Smith (Lightfoot), Kevin Ross (Red Cloud), Deron Cherry (Chief Wolf), Jayice Pearson (Ten Bears), Bill Maas (Full Moon), Tracy Simien (Thunderbolt), Kevin Porter (Man-of-War), Don Saleaumua (Buffalo Dancer), Albert Lewis (Bear Paw).

The posters are available at locations of Western Heritage and Team Spirit Stores.

Brenda Boatright
Director of Promotions
The Kansas City Chiefs
Football Club
One Arrowhead Drive
Kansas City, Missouri 64129

Re: "The Tribe" Promotion

Dear Ms. Boatright:

The media coverage, more specifically an article in the *Blue Springs Examiner* on September 11, 1991, regarding the Chiefs "The Tribe" promotion, has been brought to our attention. As Native Americans we were compelled to write to you and the Chiefs in order to inform you that many members of the Kansas City Indian Community are upset about this promotion and feel very insulted that such an issue has even arisen.

We appreciate the Chiefs intentions and generous contributions. We understand the purpose of the promotion is for a good cause. Having all of the proceeds benefit the youth group at the Indian center is wonderful and it is good to see such support on the part of the Chiefs. However, a more tasteful approach might have

been to have a poster of the Chiefs in their uniforms interspersed with the Indian children from the Indian Center's youth program dressed in their Indian regalia. This would have promoted a picture of "harmony in a world of difference" instead of insult and disrespect for what these children represent.

We Native Americans have tremendous pride in our culture and heritage. We try to understand when people outside our community do something which is perceived by us as embarrassing or insulting. It is particularly troublesome to many of us that the Heart of America Indian Center continues to prove to be a source of embarrassment for those within the Kansas City Metropolitan Indian Community. If this poster becomes available nationally it will become an embarrassment to Native Americans nationwide. We deeply regret that the Indian center has endorsed this promotion.

We would like to explain to you the significance of our traditional clothing and help you to understand why we are upset and insulted. Utmost are the eagle feathers. To Native Americans the eagle feather is very sacred and held in the highest of esteem. We use it in our prayers, we use it in our sacred ceremonies. When worn by a dancer, they have first earned the right to wear that eagle feather. According to the U.S. Government no one has the right to own or use eagle feathers unless they are "registered" Native Americans.

Our drums are not "tom-toms". The drum is sacred to us and represents our world, our community, our family, our faith. To hold or even sit at a drum an individual must first earn the right to sit and sing at that drum. Our songs are also sacred to us. Someone who understands and respects a drum would never "beat" on it for background music while having makeup applied.

An obvious example of insult is the roach which Neil Smith was wearing. Roaches are worn only by men and boys once they have gone through must preparation and proper ceremony which will entitle them the right to wear such head gear.

Our dance regalia is very personalized and makes a statement of the individual dancer's tribal affiliation, clan, family, and many times personal information to others. Those who are knowledgeable of the various aspects of the clothing will know a great deal about a dancer just by observing their dance regalia. It is not considered a "costume" by Native Americans. When we put our Indian clothes on, we are not "playing Indian", we ARE Indian!

For decades the Native American has had to endure and fight the continuous stereotypes imposed upon us by those who do not know better, or don't care. Just when we thought we were seeing positive progress being made from such precise productions as "Dances with Wolves" and "Windwalker" the concept of "The Tribe" arrives, unfortunately with the endorsement of the Heart of America Indian Center.

We are not criticizing your choice to work with the Heart of American Indian Center. However, had you known to contact any of the other American Indian organizations in the community, such as Eagle Talon Brotherhood, Vision Quest, Haskell Indian Junior College, or others, you probably would have been encouraged to proceed in an entirely different direction; one which would not have created the embarrassing and insulting situation here.

We are requesting that you take a more sensitive, educated and supportive approach to this advertising promotion, and our cultural demotion, by reconsidering the release of this poster. All of us who have signed this letter are Native American or concerned friends of Native Americans of the Greater Kansas City Metropolitan Area.

Thank you for your time and attention to this situation, and thank you for your sensitivity and awareness of the whole matter.

Very truly yours,
Peggy Kinder
Sandy Ferenz

Tribes in Oklahoma...

Sac and Fox battle wage suit

In March 1989, members of the Sac and Fox tribe proudly announced the signing of a \$30 million government contract to manufacture 491,000 chemical warfare outfits for the military.

Sac and Fox Industries had just landed the largest garment contract ever awarded by the Defense Department to an Indian-owned business, company president James Branum told reporters at the time.

But the four tribal company plants abruptly shut down almost a year ago. The government contract was canceled after delivery of only 13,350 suits.

Today, members of the Sac and Fox board of commissioners and Branum are defending them-selves in court against an angry group of former employees who say they are owed \$117,000 in wages. Sovereign immunity also has become an issue.

"If we get to the point where the tribe is the only possible source, we will finally have this fight over sovereign immunity in the U.S. Supreme Court, even if it takes years," said Coy Morrow, a Miami attorney representing 100 employees from the failed Sac and Fox Industries plant in Commerce. "We will pursue as many remedies as possible until we get recovery."

The future looked promising for the tribal operation when the Defense Department contract was initiated. By August 1990, plants in Idabel, Commerce, Cushing and Temple whirled with activity as 550 employees cut and sewed material to produce the chemical suits.

Company officials promised as many as 1,000 would be employed at some point.

With Iraq's invasion of Kuwait, the possibility of U.S. involvement in the Middle East and the threat of chemical weapons from Saddam Hussein, delivery

of the suits became even more important by September 1990. But while the military waited for delivery, plant workers were walking off the job to protest late pay-checks.

"The long and short of it is that we are extremely flush and solvent but we are having a bad cash flow," Branum said at the time.

By Dec. 7, 1990, the Temple plant was vacated, Doors at the Idabel plant were padlocked. All operations eventually ceased.

Dan Johnson, director of public affairs for the Defense Personnel support Center in Philadelphia, said the government was patient until Sac and Fox Industries became a "bad business risk."

At one point, the government even slashed the original contract in half. Still, delivery deadlines were not met.

"It became extremely critical when the war broke out. We had to get companies which could deliver," Johnson said. "The companies which were producing, if they were running 24 hours a day, we asked them to run 25."

When the government canceled the remaining contract in March, 13,350 suits had been delivered, Johnson said.

Since then, the company has tried unsuccessfully to renegotiate for a part of the contract. According to documents dated June 14, 1991, from an Oklahoma management firm hired temporarily by the company, Sac and Fox Industries finances and records were left in a "catastrophic condition" and a checking account statement showed a balance of \$1,71.

Workers at the Commerce plant sued for back wages and in January they were awarded a \$117,000 default judgment by

an Ottawa County District court judge. To date, no payment has been made.

A second lawsuit has been filed on behalf of the former Commerce workers against the five members of the Sac and Fox industrial development commission and Branum, who no longer is president of the group.

"We think the board of directors had an obligation to ensure he (Branum) operated the business in a proper manner," Morrow said.

Two of the commissioners have asked the court to enjoin the tribe in the lawsuit. An attorney for a commissioner said mere membership on the board does not open his client up for a lawsuit.

Meanwhile, the tribe is keeping a low profile. Sac and Fox attorney Bill Rice of Cushing refuses to discuss the tribe's financial status or any pending litigation.

"No tribe which has problems is going to roll over and go away,"

Rice said. "It's embarrassing to them. I'm sure they want to solve everything they can solve."

Morrow said he believes the tribe is attempting to hide behind the shield of sovereign immunity, which prohibits litigation against an autonomous government or nation without that entity's consent.

"We feel if tribes are going to compete in the private sector, they ought to be on the same footing with the private sector," Morrow says.

Rice, who has represented other tribes, said sovereign immunity is clear when it applies to a tribe as a whole.

"Immunity is not a function of where, but a function of the legal status of government," he said.

Oklahoma Tribal Leaders Summit planned for January

The 1992 Oklahoma Tribal Leaders Summit scheduled for January 13-17 in Oklahoma City will bring together the state's tribal officials to discuss areas of sovereignty and self-governance, tribal courts and the Indian Civil Rights Act, economic planning for the 90s, prioritizing an agenda for Indian children and youth, setting standards for Indian higher education through Indian controlled preparatory schools and colleges, and legislative planning for 1992. A session is also planned for tribal input into the state's repatriation plan with the Oklahoma Historical Society.

The Summit will be co-sponsored by the Oklahoma Indian Affairs Commission (OIAC) and the United Indian Nations in Oklahoma (UINO). Nathan Hart, OIAC executive director, said, "Governor David Walters has proclaimed 1992 as 'The Year of the Indian.' 1992 is going to bring about a mass of attention focused on tribal governments from not only the state level, but the national and international levels as well. The leverage 1992 will bring to tribal governments must be recognized and utilized. We feel the Oklahoma tribal governments can best benefit from all the anticipated attention through careful planning and seizing the opportunity to be heard during this time."

Hart added, "The Summit will provide a forum for all of Oklahoma's tribal officials to strategically plan a 1992 Oklahoma Indian agenda and to initiate that plan through resolutions and committee projects that will be followed up and addressed during the year at the UINO monthly meetings."

The 1992 Tribal Leaders Summit will begin at 1 p.m. on Monday, January 13, at the Commonwealth Park Hotel, 520 West Main, Oklahoma City. Early registration fee is \$50, on site registration is \$75, and daily registration is \$25. For those testifying and participating in the "Tribally Controlled College" section on Tuesday and the "Services to Indian Children and Youth Hearing" on Wednesday, registration will be waived for that day. Participants need to check in with Summit Registration upon arrival.

Registration should be sent to Wanda Stone, UINO Treasurer, Kaw Nation, P.O. Box 50, Kaw City, Oklahoma 74641. Proceeds from the Summit will benefit UINO. For more information contact Wanda Stone at 403-269-2552 or the Oklahoma Indian Affairs Commission at 405-521-3828.

House panel OKs study for Indian Center

Oklahoma City - A bill to study the feasibility of an American Indian cultural center in Oklahoma City unanimously passed the House Interior and Insular Affairs Committee.

The resolution authorizes \$200,000 for the study, though funds probably would not be available until next year, said Danny Weiss, a spokesman for committee chairman Rep. George Miller, D-Calif.

Rep. Glenn English, D-Okla, introduced the bill in September, calling for \$450,000. The amount was amended to \$200,000 when a few committee members objected.

The measure also was amended to extend the study's consultation provision to all tribes and Indian organizations in Oklahoma as well as the appropriate agencies of state government. The original measure included only one Indian organization.

The cultural center has been in the planning stages in Oklahoma for several years and has two competing groups, each arguing for a different site in the city.

The Oklahoma congressman supports the amendments but indicated that if the study requires more funds, he will return for additional authorization.

The measure must still pass the Senate and be signed by the president.

Seminole Nation proposes five cent sales tax for Indian country

Seminole Nation officials are asking tribal members to assess a five cent sales tax on all items sold from stores on Indian Country.

Opponents have countered with a list of complaints and reasons why the tax should not be passed.

According to the proposal, drawn up by Seminole Nation Attorney General Susan Work, all items other than tobacco sold from tribally owned or licensed stores would be taxed. Utilities, like electricity and telephone bills, are excluded, she said.

She is currently working on the third draft of the proposal, which would go into effect if passed by a majority of General Council.

The proposal will be submitted to the council on Saturday, Work said.

"Right now, the only businesses this would apply to, I think, is the convenience store south of Wewoka, the smoke shops and the bingo enterprise," Work said. Whether a tax would be levied on bingo cards "will be up to the council," she said.

The smoke shops will only be affected "If they sell something other than tobacco," the attorney general said. An excise tax is already levied on tobacco

products.

Any Indian or non-Indian purchasing items under those conditions would have to pay the tax, Work said.

She emphasized the proposed ordinance was already in its third draft, and could be changed again, if the council desires.

Asked whether she supported the proposed tax, Work said she realizes taxation "is an important part of the revenue package of the tribe. And it's not unusual for tribes to have sales taxes," she said.

Seminole Tax Commission director Ted Underwood said rising costs to operate tribal services, like law enforcement, are making taxes necessary.

Taxes collected would be deposited in the general fund, she said, and could be spent "on any item the council approves."

After the latest draft is passed out to general council, Work said, it will be taken back to band meetings for further discussion. Council members won't consider it Saturday, she said, because the item is not on the agenda.

She believes the council will not take up the item until January.

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NATIONAL NEWS

Oklahoma man files complaint against KC Chiefs

An Oklahoma man filed a complaint against the Kansas City Chiefs on Wednesday, claiming his religion and identity as an Indian have been attacked.

Michael S. Haney, vice chairman of the Newcomer Band of the Seminole Nation of Oklahoma, filed the complaint filed with the Missouri Commission on Human Rights.

In it, he says the Chiefs aided in the spread of racial and religious discrimination against Indians. He also said Arrowhead Stadium, where the Chiefs play, is a hostile environment for Indians.

The Chiefs promote "the disrespectful use of facsimiles of sacred objects and activities, such as our eagle feathers for headdresses, face paint, 'Indian' dancing and 'Indian' chants.

"Through their Chiefs' mascot image, stadium cheers, and sale of Indian-related items, the Chiefs caused me to feel embarrassed and humiliated," Haney said.

The Chiefs' mascot is a wolf.

Chiefs spokesman Bob Moore said the team has not discriminated against anyone and that it has the support of many Indian groups in the Kansas City

area, including the Heart of American Indian Center.

"In our opinion, Mr. Haney's opinion is not shared with other American Indian groups," Moore said.

Famous Marshall, a spokesman for the Seminole nation of Oklahoma in Wewoka, Okla., said Haney has no "speaking voice" for the Seminole Nation.

Haney, of McLoud, Okla., announced that he had filed the complaint at a news conference at Arrowhead Stadium.

A spokeswoman with the Human Rights commission said all filings are confidential and that she could not confirm the complaint had been filed.

If the commission determines a complaint is valid, it attempts to negotiate a settlement between the parties. The commission also has the power to order a party to cease and desist its unlawful actions.

Haney said that at a Chiefs home game Oct. 28 against the Los Angeles Raiders, he was harassed by fans and later complained in a letter to Chiefs President Carl D. Peterson—but that no action was taken.

Haney's news conference came one day

after his attorney received a letter from Chiefs attorney James Seigfreid, saying Chiefs officials were willing to meet with Haney and discuss his concerns.

Seigfreid said because Haney publicly announced his complaint without meeting first with Chiefs officials, the Chiefs' offer to negotiate no longer stands.

"Not after they've taken this action. That offer's off the table," he said.

Other professional teams including the Washington Redskins, Cleveland Indians and Chicago Blackhawks, also have been targeted by groups objecting to the depiction of Indians through the use of religious regalia and chants.

The debate reached a crescendo in late October during the World Series between the Minnesota Twins and the Atlanta Braves. Indian protesters gathered outside stadiums, while tens of thousands of fans inside performed the "Tomahawk Chop."

In his complaint, Haney said the scoreboard at Chiefs games displayed racial slurs, such as "The defense is on the warpath," and that he had been harassed by Chiefs fans.

Illinois mascot battles in war against racism

Another mascot battle in the war against racism is brewing at the University of Illinois and this time members of the state legislature have thrown down the gauntlet.

Proponents of "Chief Illiniwek" sustained a minor setback when they failed to get the Illinois General Assembly to consider a bill supporting the mascot before the end of the legislative session.

State Rep. Tim Johnson, R-Champaign-Urbana, a primary sponsor of the resolution, said he will re-introduce the support bill in the lawmakers' next session.

Rep. Johnson said, "No, it doesn't bother me," that Indian students and community members object to "the chief."

"We're so offended," said Olen Perkins, a spokesman for Native American Students for Progress. "It's a complete abuse of power and it shows how high racism can go in political institutions."

Chief Illiniwek was created in 1926 when the university was an all-white, predominantly male school, he said.

The state resolution claims that Illiniwek, "has come to represent excellence in education and athletics" and, "...is not used as a mascot."

Kurt Grueben, a white student, currently dresses-up as Illiniwek and wears a buckskin shirt, leggings, breast plate and a turkey feather headdress.

He dances and chants while the school band plays "Hollywood-type" Indian tunes, Mr. Perkins said.

"He kicks in the air, does the hotfoot type of stereotypical Indian dance and performs flying toe-splits that cheerleaders do. While he does this, the crowd sways and cheers," the student spokesman said.

Chief Illiniwek has also been heard to say, "ug," "how," and "ungawa," he said.

At the last homecoming, non-Indian students created Indian effigies, depicting fat Indian men with beer cans tied on the back, Mr. Perkins attested.

"This is abusive and derogatory to Indian people and some Indian students left the university because of this kind of

racial insensitivity."

Mr. Perkins, a Pima, said he has received six anonymous threatening phone calls because of this controversy, and has sent his family back to New Mexico. he will continue his activism in the Illiniwek issue "... for my children, so they don't have to grow up with this kind of racist attitude."

The state resolution says, "Chief Illiniwek serves as a constant reminder to the citizens of Illinois of the great and proud people who first inhabited this soil ..."

Rep. Johnson, an alumnus, said that Illiniwek educates and sensitizes non-

Indians to the presence of Native Americans in the state. The legislator indicated that he personally knows more about Indians because of Illiniwek, but didn't know what tribes were indigenous to Illinois.

The state was named after the Illinois, a band that was part of the Algonquin confederacy.

University President Stanley Ikenberry could not be reached for comment.

According to the student affairs office, no final determination has been made about Chief Illiniwek's tenure at the university.

Students invited to enter writing contest

The Native American Journalists Association is inviting Native American high school students to submit their writing in the Third Annual Project Phoenix Writing Competition.

The contest is part of NAJA's Project Phoenix, a program designed to encourage American Indian and Alaska Native high school students to explore journalism as a potential and rewarding career. The project is named after the first Native newspaper, *The Cherokee Phoenix*, published in 1828 in New Echota, Georgia.

The writing contest is divided into the following categories: news writing, column/editorial writing, feature writing and sports writing. First place winners in each category will receive \$100 and a plaque. Second and third place winners will receive plaques.

The competition is open to any Native American or Alaska Native high school student. Deadline for submission is March 27, 1992. Winners will be announced in May.

Articles must be submitted on 8 1/2 by 11 white paper and must have been published in either a school or community newspaper or newsletter in 1991 or 1992. Students may enter all five categories, but only once in each category. Articles will not be returned.

Send entries to: Phoenix Competition,

NAJA, Campus Box 287, Boulder CO 80309. For further information, contact NAJA at 303-492-7397.

NAJA recently selected the winners of the 1991 writing competition. First through third place winners in each category were:

News Writing - 1st: Paw-Soo McCloud, Chief Leschi High School (Tacoma, Wash.) 2nd: Joey Martin, Home-Beltz HS (Nome, Alaska) and 3rd: Eva Charles, Ayaprun HS (Newtok, Alaska)

Feature Writing - 1st: Kimberly O'Conner, Nome-Beltz HS; 2nd: Marilene Yazzie, Rock Point Community School (Rock Point, Ariz.) and 3rd: Priscilla John, Ayaprun HS

Column Writing - 1st: Tom White Bull, Chief Leschi HS; 2nd: Jerome Dayzie, Rock Point Community School and 3rd: Eva Charles, Ayaprun HS

Sports Writing - 1st: Edmund Bears, Mountain Village HS (Mountain Village, Alaska); 2nd: Joey Martin, Nome-Beltz HS and 3rd: Joanne Andy, Ayaprun HS

NAJA (formerly the Native American Press Association) was formed in 1984 to support and increase the involvement of Native Americans in the media. Funding for the 1991 Phoenix competition was provided by the Gene Crawford Memorial Trust.

Raid in California brings gambling machines

California and Nevada authorities seized around 300 gambling machines in a recent raid on three California Indian reservations. The machines had an estimated value of more than \$700,000, plus their cash contents.

About 90 law enforcement officers from the San Diego County Sheriff's Department, San Diego Police Department and the Nevada Gaming Commission raided the Viejas Valley Casino in Alpine, the Barona Indian Gaming Center in Lakeside and the Sycuan Gaming Center east of El Cajon.

A Sheriff's Department spokesman said the raids were conducted simultaneously at 8:30 a.m., and were carried out without incident. The raids followed a letter from the state attorney general a month ago deeming the machines illegal.

But the Sycuan Tribe contends the gaming equipment was confiscated illegally because California has no jurisdiction over gaming operations on the Indian reservation under federal law.

"In 1988, Congress explicitly took away the authority from the state to regulate Indian gaming," said George Forman, an attorney for the Sycuan Tribe.

Stanford University invites applications from journalists

A journalism fellowship is a sabbatical from deadlines, an escape from the newsroom. But it's far more—it can be the most stimulating year of your life.

Each year, 12 professionals from U.S. print and broadcast journalism are awarded Knight Fellowships at Stanford University. They pursue an academic year of study, intellectual growth, and personal change at one of the world's great universities, located in the San Francisco Bay Area. The Fellowship is pure freedom—no required tests or papers.

Knight-Fellows go on to great things in journalism. Among their many prestigious awards are fourteen Pulitzer Prizes.

The program seeks applicants who have demonstrated uncommon excellence in their work and who have the potential of reaching the top ranks in their specialization. All fulltime journalists in news/editorial work are eligible.

Applications are encouraged from members of ethnic minorities.

Up to two fellowships may be awarded to those in business/management positions.

Candidates must have seven years' professional experience. Fellows receive a stipend of \$30,000, plus tuition and a book allowance. All academic and social benefits are open to spouses of Fellows.

The application deadline is Jan. 31, 1992.

For brochure and application form, write or phone: John S. Knight Fellowships, Department of Communication, Stanford University, Stanford, CA 94305-2050, (415)723-4937

Santa Clara Regional Council

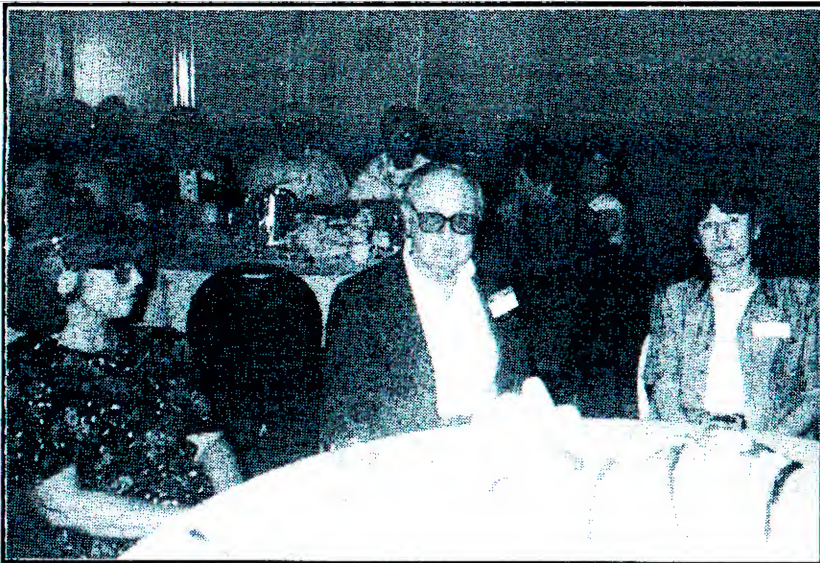
November 9, 1991



Esther Lowden wears Native American clothing featured in the Tribal Gift Shop. Gift shop items are popular at the regional meetings.



Matt Veitenheimer holding his grandson Daniel. His daughter, Donna Devincenzi holds her other son, Justin.



William Sweeney, left, and daughter Clare Sweeney, right, received a hat and earrings for traveling the longest distance.



Clara Curtes, 88, received a white shawl for being the eldest member present. Clara is from Sacramento.



A near-youngest tribal member is Jacob Tyler Lewis. Jacob was born July 18, 1991. He is pictured with his mother, Shirley Hackett.



Youngest member present was Alisa Melot, born July 27, 1991. She is pictured with her mother Suzanne Melot of San Jose.

Santa Clara Marriott

Anderson family story: fact and legend closely related

Yesterday afternoon while the chimes of a merry Christmas were still ringing in the ears of the children of this world another bloody crime was recorded on Oklahoma's sanguinary calendar. Another man was killed and today seven children in his home mourn for him and refuse to be comforted. The county jail contains another prisoner and the tax payers of the county will be at the expense of his trial the result of which no living man can foretell. ("Hot Winchesters" published in The Evening Gazette, Oklahoma City, Oklahoma, Saturday, December 27, 1890.)

In 1871, Pete Anderson (age 27) and his wife, Julia (age 16), came to the "Pott Country" with the first group of Citizen Band Potawatomi families to relocate from Kansas. Pete was born in Illinois in about 1845 and was the third child of John Anderson and Marie Trombla. By 1848 Marie and the three children, John (born 1837), Mary (born 1838) and Pete, were living with the tribe at Council Bluff, Iowa. In about 1851 the Anderson children moved to near Silver Lake, Kansas with their maternal Grandmother, Archange Wilmette.

Just prior to the relocation to the new reservation lands, Pete and Julia were married in Shawnee County, Kansas. Julia was the daughter of John Hardin and Margaret LaFromboise and was born at Council Bluff in about 1854. Julia was the younger sister of Elizabeth Hardin, who was married to Pete's brother John.

Pete and Julia began a family at their first home in Oklahoma about eighteen miles northeast of Purcell, near current Wanette. Their children born there were William, Isabelle, George, Nellie, Davis, Frank and Benjamin. Julia died at the birth of Benjamin in about 1886 and by 1889 Pete and the children had left the southern part of the reservation and had selected allotments in the far northwest corner of the reservation near present Choctaw. However, because of the location of the new home, Pete found himself involved in controversy relating to events surrounding the Monday, April 22, 1889 land run opening the unassigned lands which lay just to the west of Pottawatomie country.

Pete Anderson's place, called the Lazy A, was about four miles southeast of the famous 7C Ranch, owned by William J. McClure (age 46). Because of the strategic location of the 7C Ranch on the Shawneetown road, a crowd estimated to be near 1,000 people with 360 wagons gathered along the "Pott Line" in anticipation of the 12 o'clock noon opening. Among the crowd that day was McClure's nephew, Frank M. Gault (31), C.F. Johnson (24) and John Reed (29) who was married to Pete's sister-in-law, Mary Louise Hardin.

This group established a camp

site near Pete's place several days before the opening. On Saturday before the opening, Gault and Reed visited the Anderson home and probably discussed their strategy for the approaching land run with Pete and two other guests already there, John Clinton, second husband of Margaret LaFromboise Hardin and William McMurray (58) livery, who lived near Dave Hardin and Antoine Bourbonnais.

The distance from the eastern boundary Pottawatomie line to the Oklahoma Station was about 14 miles. Gault claimed he made the ride in one hour and ten minutes and was the first to stake his claim in Oklahoma City. Gault stated:

"The horse I rode had been trained for its purpose, had been a race horse; he was 15 1/2 hands high, dark bay, black mane and tail and weighed about 1,000 pounds".

Immediately, protests arose as witnesses declared that Gault and McClure had been inside Oklahoma Territory prior to the opening and had stationed cowboys with relay ponies for the purpose of making the run to Oklahoma Station. Among the witnesses who claimed to have Gault's cowboys were John Clinton, William Daniels, son-in-law of John Anderson, and Joe Whipple, Potawatomi freighter for Mr. Scott of Shawneetown.

Another witness who claimed to have seen the cowboys was the notorious John Bly, who was inside Oklahoma in the area of Crutch and Soldier Creeks at noon on the day of the run. Bly, described as "powerfully built...with a clear, cold deliberate eye" was a long time resident of the Chickasaw Nation. More recently, Bly had lived a few miles east of Choctaw and had acted as constable there a time.

Despite the witnesses, Gault's claim was eventually upheld. However, John Bly continued to be a thorn in the side of Gault, McClure and other cattlemen in the area. Bly was the son-in-law of Choctaw Justice of the Peace Barnett and had a reputation as a crack shot. He also had a reputation for highway robbery, horse stealing and many other crimes in the Chickasaw Nation for which he had been arrested several times but never convicted.

John Bly and his gang, which included James Bly, Givens Bly and possibly James D. Barnett, Richard Burchfield and Charles Wilson had been harassing cattlemen and settlers in and around Oklahoma City for several years prior to 1890. The regular law officers had been unsuccessful in convicting the Bly gang for a number of years.

On Christmas Day, 1890, District Judge John G. Clark of Oklahoma City issued bench warrants for their arrest on charges of stealing cattle and

selling whiskey. Clark specially commissioned Gault, giving him authority to swear in his own deputies. Sheriff DeFord deputized Gault and Pleas Gilbert on Christmas night and by the next morning they had arrived at the scene a few miles east of Choctaw.

Temperatures dipped into the low 30's on the morning of December 26th as Gault and Gilbert enlisted the aid of Pete Anderson and Frank Cook. "two citizen of the Pott Nation." According to newspaper accounts of the story:

"The party started for the Shin Oak neighborhood and had not ridden far before shooting was heard in advance of them. The officers dismounted and proceeded a foot in the direction of the shots. Across a ravine and in front of them a man was discovered standing with a Winchester in his hand as if doing picket duty. The Gault party crossed the ravine and made directly for the fellow who commanded them to go back at the same time dropping down amid the scrub oaks. He opened fire and the first bullet struck Pete Anderson square between the eyes killing him instantly. Gault and Cook went down behind the bushes and welled away at the fellow who had precipitated the battle. Something like a dozen shots were fired by each of the party and things became mighty warm around there for a time. Finally the man's gun went up as a flag of truce and he called out to Gault that he had been shot. The officer had him throw away his gun and march up under cover of a red-hot Winchester. It was John Bly the man wanted and Mr. Gault very artistically proceed to gather him in."

One of Peter Anderson's

daughters, Isabell Anderson Mims, was about 14 years old when the shooting occurred. Almost 50 years later, in a 1937 interview Isabell remembered that "...old man Bly and son...killed Father from ambush...he was just forty years old..." With the Bly gang in custody, Oklahoma Territory newspapers hailed Gault a hero and dubbed him "The Cowboy King of Oklahoma City."

John Bly, James Bly and Givens Bly were formally arrested in Pottawatomie County by C.H. DeFord, Deputy U.S. Marshall of Oklahoma Territory. John Bly was covered with blood from his wound to the fleshy part of his shoulder and arrived at the Oklahoma City jail just after dark on the evening of December 26th. J.P. Koonce and Frank Gault served as guards over the prisoners during the twenty mile trip, for which they were paid \$4.00 each plus mileage. On February 27, 1891, John Bly along with Charles Wilson was transported to the Wichita, Kansas jail while H.B. DeFord and L.H. Graham served as guards. During the trip to Kansas, H.B. DeFord spend \$1.50 for "subsistence for prisoner."

William West was a detective on the Bly family case and an indictment was prepared. John Bly was eventually transferred to the United States jail in Guthrie, Oklahoma Territory and had been there for several months as of December, 1892. A murder case against the Blys' was to be set for April 17, 1893 at Oklahoma City, however, John never made it to trial. An article in the December 31, 1892 edition of the Oklahoma State Capitol newspa-

per, published at Guthrie, told the story that apparently brought John Bly's involvement in the Pete Anderson murder case to an end:

CHEATED THE GALLOWS A NOTED OUTLAW DIES IN THE GUTHRIE PRISON

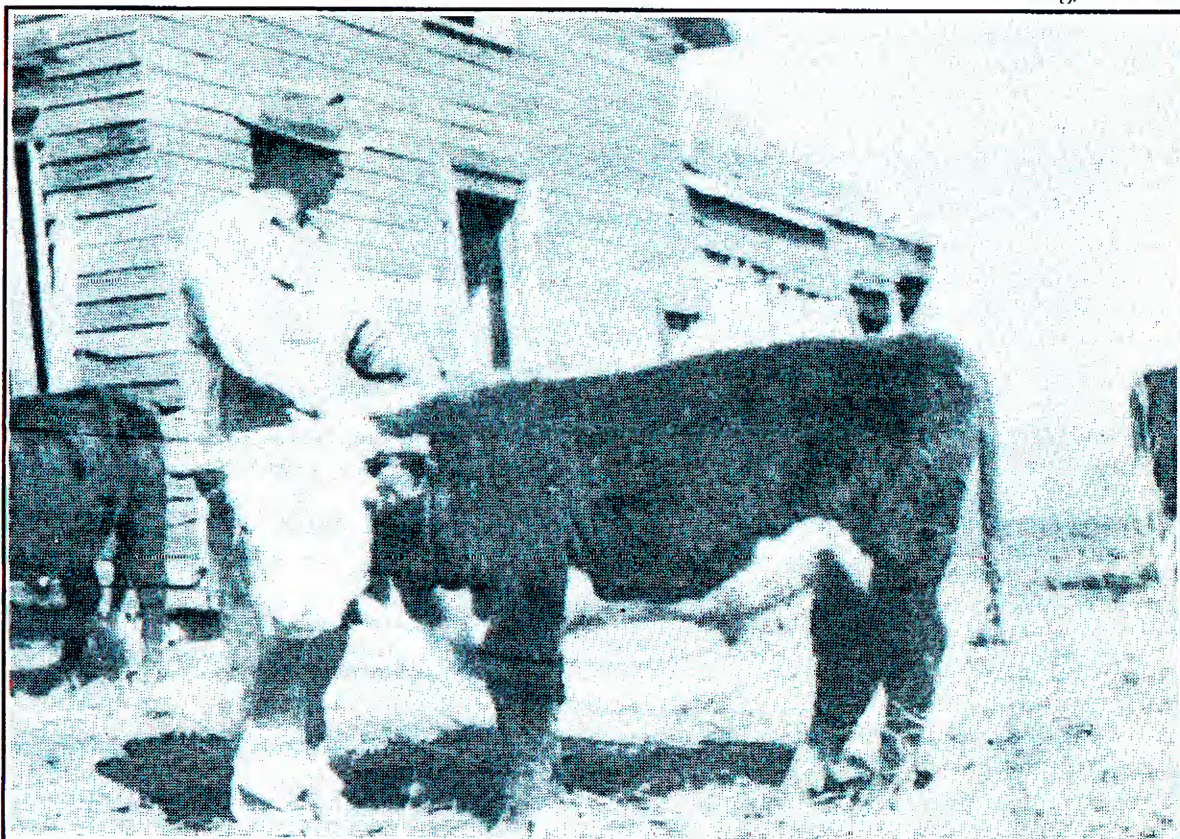
The notorious outlaw, John Bly, wanted for several murders and many highway robberies and horse stealing has escaped beyond the laws clutches. He died in the United States jail. The authorities of Purcell telegraphed up for the body and Coroner Reder embalmed and shipped it to them. The outlaw died of consumption

P.S. The Anderson family has for 101 years told the story of Pete Anderson. In family stories sometimes legend outweighs fact. In the information I gathered, I found that in the case of Pete Anderson, even after 101 years, fact and legend were remarkably close.

I am not sure what happened to the other individuals involved in the incident, but some of them apparently spent time in prison. In the late 1920's Gene Anderson, as a child, remembers a man coming to his home and talking to his father, Davis. Davis became angry and told the man to leave and never come back. Apparently the man was one of John Bly's sons and had acted as if the shooting was some kind of a big joke. It wasn't a joke then or now, but 101 years later it makes a pretty good story.

P.P.S. As far as I know, no picture of Pete Anderson has ever been found. If anyone has one, I would sure like to see it.

Craig Anderson
4006 Rochelle
Irving, TX 75062



This picture is typical of the Indian settlers in early Pottawatomie County. Shown here is Isaac Bruno who was issued the last of his ten cattle under the Revolving Cattle Program August 21, 1949. He has purchased a purebred Hereford bull for a herd sire. He now has a total of 32 head, including calves.



In your opinion ...

New national museum, 'Fourth Museum' to preserve heritage

By W. Richard West Jr., Director
National Museum of the American Indian
Smithsonian Institution
Washington, D.C.

In the late 19th century, Captain R.H. Pratt, the first Superintendent of the Carlisle Indian Boarding School in Carlisle, Pa., made the following observations regarding Indian culture: (A) great general had said that the only good Indian is a dead one. I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him and save the man."

That quotation always has had a special meaning for me because my grandmother, Rena Flying Coyote, the daughter of Thunder Bull, a chief of the Southern Cheyenne, was sent to Carlisle in the 1890s to cease being Indian and to be trained as a domestic in one of the great mansions near Philadelphia. I always have been personally grateful that Captain Pratt's intended cultural destruction was a dismal failure in the case of my grandmother, who remained fiercely Cheyenne all of her life.

National American Indian Heritage Month, which was celebrated in November throughout the United States with performances, films and exhibits, was an appropriate time for all Americans to reflect on Captain Pratt and my grandmother. My grandmother was relatively fortunate, but others were not. Throughout America, many of us not only lost our tribal lands, treaty rights and traditions, but our lives. Some tribes vanished completely. Others were relegated to reservations where the ravages of poverty, disease and illiteracy took their tolls on the physical and emotional health of hundreds of thousands of people. Indeed, the story of American Indians from the time of Columbus' arrival in the Americas is not a pretty one, but it is history. And it is a history, as well as a present, that need to be told and retold — not just during National American Indian Heritage Month.

Today, more Americans than ever before are paying attention to this story. Awareness of Native Americans is perhaps at the highest level in recent years, thanks in part to the popularity of "Dances with Wolves." But we have a long way to go before stereotypes of Indian peoples are dispelled, and a long way to go before there is true understanding between Indian and non-Indian peoples. We have only to look at the recent controversy over the nicknames, mascots and activities of sports teams and their fans to understand that the gap is large.

Throughout the nation, there is a rebirth and renaissance among Native peoples. At the local level, whether they are on reservations or in urban environments, Native peoples are seeking to keep their traditions alive. At the national level, we at the National Museum of the American Indian are working hard to plan and build, with direct Indian and Native participation and consultation, three facilities — a new museum in Washington, D.C., and two other facilities, including an exhibition and research center in New York City to open in 1993.

The museum in Washington will be located right at the foot of our nation's Capitol Building. These facilities offer a remarkable and unprecedented opportunity to tell our story to the entire world. And it is a story that will at last be told with Indian and Native voices and through Indian and Native eyes. Another of our buildings will be a research facility and the home for our collection of some one million objects and artifacts made by the Native peoples of the Hemisphere — from the Tierra del Fuego in South America to the Arctic Circle in North America.

But the National Museum of the American Indian will be more than monuments in Washington and New York City. The museum also is about what the participants in our planning consultations with the Indian and Native communities have called the "Fourth Museum," which is a short hand way of describing the tremendous outreach activities we are planning for the museum.

The Fourth Museum is out in Indian and Native country. It is in Oklahoma, it is in New Mexico and Arizona, it is in Alaska, it is in California and Florida and South Dakota. It wherever Indian and Native communities continue to exist and want to preserve their culture by gaining access to information and knowledge about their culture.

The Fourth Museum is not about bricks and mortar and buildings in distant places. It is about bringing the tremendous human and material resources of the museum to the very Indian and Native communities who seek to confirm their cultural past, and in doing so, to prepare for a better future for their children.

We hope to make the museum's vast resources accessible to Indian Native communities in a variety of ways. We will develop traveling exhibitions and other programs that bring the objects and information held by the museum much closer to Indian and Native communities. We will develop educational materials, including curricula, film, and video, that can be used by schools and organizations around the country. We will oversee training programs and other technical assistance that support the local efforts of Indian and Native communities to develop their own museums and cultural institutions. We will collaborate with traditional and non-traditional Indian and Native scholars conducting research projects and programs that preserve cultural knowledge at the community level.

We hope, eventually, through creative use of computer-based technology, to build a vast data base of information, including images of the objects in our collection that can be accessed locally by Indian and Native communities, museums, and scholars throughout the United States. And finally, the National Museum of the American Indian will support the cultural life of contemporary Indian and Native communities by returning to them religious and ceremonial materials that are so vital to a dynamic and living Indian culture.

In reaching out to Indian Americans, the National Museum of the American Indian not only benefits Indian and Native people and their culture. This effort also fundamentally protects and enhances a vital element of the cultural diversity that has made our country



A Potawatomi Chief — Unidentified —
In A Formal Portrait
Made In Washington, D. C. in 1898
From The Smithsonian Institution Collection
Reprinted With Permission

great and preserves for the future of all of us, Native and non-Native alike, the benefits that this diversity has brought to our national cultural life.

As we stand at the doorway of the 21st century, the National Museum of the American Indian represents, for me and, I believe, for many others, the final nail in the coffin of the tragic, misguided and now rejected federal policy of the late 19th and 20th centuries that said the Indian — or Native — in all of us could or should be dead. To the contrary, the philosophy of this newest of the Smithsonian's museums affirms and celebrates the validity, the value of Indians and Native culture and the living people who are part of that culture. Most of all, the National Museum of the American Indian intends to show the United States and world that our culture, sustained against almost overwhelming historical odds, remains dynamic and alive to this very day.

Native American Women's Clothing

(Reprinted "Indian Clothing of The Great Lakes: 1740-1840". Eagles View Publishing Co., Ogden, Utah. Available at the Tribal Museum and Gift Shop \$9.95.)

Clothing styles were similar for most Great lakes Indian women. The real differences were in the treatment of the garment with ornamentation which was based in part on the individual ability and resources for the materials needed. The chiefs and sachems were responsible for the distribution of annuity payments and were usually the first ones to meet with the traders who furnished the goods. Those who did not stand in good favor with a leader or who were not influential with the white trader, did not always receive the choice merchandise. Often women and children were not included on payroll and payment lists, so they received what was left over (Blackburn 1942: pp. 392-393).

In giving presents during the 19th century, the donors adhered to the rule of precedence in rank. The common Indian's wife received only a piece of stroud to be used for a blanket and petticoat. The stroud, being a cheap cloth made of woolen rags, was quite different from the fine material given to the chief's wife. The chief and sachems were frequently the beneficiaries of special goods such as clothing and jewelry for their families (New York Colonial Documents, VII: p. 186).

In contrast, those Indian women who were involved in tribal politics and had a say in the activities of the warriors often made requests for specific items such as smaller size blankets, scarlet hose, lively colored calicoes, ribbons and gartering. Color listings for textiles and laces included such hues and shades as deep red, deep blue, green scarlet and yellow. Silk handkerchiefs, silver rings, ear bobs and barley corn beads also found their way into feminine hands. These items portrayed the brighter side of life for the women (Jacobs 1967: pp. 46-47).

A letter dated January 8, 1783 to Francios Bosseron at Vincennes from Pierre Latoure at Petit-Duabache (trading post in central Indiana) included a complaint that the merchandise was too expensive. Even with enticement, the Indians refused to trade (Lasselle Papers, Charles B 1781-1785: p. 165). Knowledge of the suitability of trade items was considered to be essential to the success of trade with Indians. From the time of the treaty of Lancaster in 1748, presents of textiles and hardware and munitions were to be used for securing warriors in preparation for the eventual conflict between the French and the British for control of the New World. This gave the Indians the opportunity to demand the best from both sides.

WRAP-AROUND SKIRT AND BLANKET

Throughout the eastern United States, the basic garment of native women was a wrap-around skirt. It was worn from Georgia north into Quebec and as far west as eastern Kansas and Minnesota. Prehistoric stone and ceramic sculptures from the east indicate that the wrap-around skirt may in fact have been one of the most long lasting and widely worn of all Native American clothing forms. Until the 18th century, these garments were made from native woven cloth or animal skins. Possibly a few women living adjacent to Europeans had skirts of trade cloth (Cunningham 1972: pp. 272-273, 283).

Records from the mid-18th century indicate the skirts worn by the Indian women were made from trade cloth. "... they have a short blue petticoat, which reaches to their knees and the brim of which is bordered with red or other ribbons ..." (Kalm 1772: p. 116). John Heckewelder, who traveled among the Ohio Country Delaware and Mohicans, observed that the women, at the expense of their husbands or lovers, lined their petticoats with blue or scarlet cloth blankets or covering with choice ribbons of various colors, or with gartering on which they fixed a number of silver brooches, or small round buckles. They adorned the leggings in much the same manner (Pannebecker 1986).

Reverend David Zeisberger refers to the clothing of the Indian women as follows: "...the dress which particularly distinguishes the women is a petticoat or stroud; blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body." In the same paragraph, Zeisberger refers to these bands as being of silk and also calls them ribbon. No design or technique is mentioned (Pannebecker 1986).

Heckewelder adds that "the wealthy adorn themselves besides with ribbons and gartering of various colors, beads and silver brooches. These ornaments are arranged by the women, who, as well as the men, know how to set themselves off in style ..."

"Delaware men pay particular attention to the dress of their women, and on that account clothe themselves rather meanly. There are many who think it scandalous to appear better clothed than their wives," John Heckewelder observed in 1762. Delaware men love to see their wives well clothed, which is a proof that they are fond of them, at least in Heckewelder's estimation (Wallace 1985: p. 56).

In 1788, a painting by Thomas Davies reveals that Huron women of Quebec wore brightly printed calico trade shirts over wrapped skirts. The skirts reveal ribbon edging and on some, alternate use of colors (Schoolcraft 1980: p. 145).

"Women wore petticoats, reaching below the knee. The fabric was stroud which was first washed giving the fabric a chance to shrink to produce a felt-like feel and look. Some also wore garments of printed linen or cotton of various colors, decorated at the breast with a great number of silver buckles, which are also worn by some as ornaments upon their petticoats ... They adorn their ears, necks and breasts with corals, small crosses, little round escutcheons, and crescents, made either of silver or wampum" according to Loskiel in 1794 (Loskiel, G.H., History of the Missions of United Brethren Among the Indians of N. America: by Cl. LaTrobe).

A vivid description of early clothing worn by a bride at Michilimackinac was praised by editor R. G. Thwaites as Mrs. Baird reminiscences about the wedding garment worn in 1819: "The skirt reached about half-way between the ankle and the knee, and was elaborately embroidered with ribbon and beads on both the lower and upper edges. Above this horizontal trimming were rows upon rows of ribbon, four or five inches wide, placed so near together that only a narrow strip of cloth showed like a narrow cord. Accompanying this was worn a pair of leggings made

of broadcloth ... the embroidery about three inches from the side edge. Around the bottom the trimming is between four and five inches in width. The moccasins, also, were embroidered with ribbons and beads." Baird noted that similar ensembles were worn by the bride's Indian mother, and two women traders of French and Ottawa extraction.

STRAP DRESS

Frances Densmore obtained descriptions from Minnesota Chippewa Indians of women's clothing from the early fur trade period. "In early times the clothing of a woman consisted of a binary garment made of two deerskins, one forming the front and the other forming the back of the dress, the two parts being fastened together at the shoulders and held in place by a belt" (Densmore 1979: p. 31).

What may have been the earliest form of a binary dress, the strap dress, once worn from Northeast Canada and west to the foothills of the northern Rockies, was noted by Alexander Mackenzie as early as the 1790s. Made from two large pieces of leather trimmed into rectangles, sewn together along the sides and supported by shoulder straps; this version of the binary dress covered the wearer from above the breast to midcalf (Conn 1974).

Richard Conn of the Denver Art Museum made this comment about the extensive use of the strap dress throughout the northern Great Lakes and prairies: "... the strap dress was often worn with separate leather sleeves. the use of these removable sleeves in a climate which would rarely require their removal is difficult to explain except in terms of the limited availability of hides ..." (Conn 1974).

When the traders brought broadcloth, a woman might have made a similar dress of cloth, but she always had a dress of hides for use when she was at work. To this were added moccasins, leggings and a blanket. Four kinds of broadcloth were carried by these early traders and used to make the strap dresses and leggings. The cheapest quality was dark blue, coarse stroud cloth with a white border. Enough of this for a woman's dress cost the equivalent of five (\$5.00) dollars in furs. The three other kinds cost about double that amount and were (1) Jet Black broadcloth which was very fine and shiny, (2) a brownish broadcloth with a border of narrow stripes, and (3) a bright scarlet broadcloth. To these fabrics should be added gray list cloth and white list cloth (Densmore 1979: pp. 30-33).

The amount purchased for a woman's dress was the length from her armpits to her ankles with about a half of a yard additional. The early trade cloth was not always wide enough to give the desired fullness, so the additional length was cut into pieces and put in the front of the dress as a front breadth. The traders brought worsted braids in various colors and silk ribbons and several rows of these were put across the front of the dress and called a "rainbow." Later a more abundant use of color braid arose and this was put around the lower edge of the dress (Densmore 1979: pp. 31-33).

Again, this garment was held in place by strips of cloth over the shoulders and confined at the waist by a belt or sash. Arms coverings were usually provided and could be worn or laid aside as desired. These consisted of two pieces of cloth fastened at the wrist after the man-

ner of a cuff, and the two pieces attached at the back of the neck, forming a cape-like protection to the shoulders. When calico was brought by the traders, a loose fitting calico sacque (gown or jacket) was frequently worn over the above described dress without the arm covering (Densmore 1979: pp. 30-33).

Peter Rindisbacher offered a unique view of Chippewa daily life as well as the dress of the occupants of the Minnesota villages of the 1820s. Strap dresses appear quite common among the females that were made of two colors of wool - gray dresses with red wool sleeves and trim, or blue dresses with red sleeves and blue trim (American Heritage 1970: pp. 34-47).

Even into the 1830s strap dresses continued in use among the Great Lakes tribes. For example, in one painting in the National collection of Fine Arts, Smithsonian Institution, Washington, D.C., a Chippewa woman poses with a child in a cradleboard wearing a dark wool strap dress decorated with silk ribbons and brooches.

STRAP DRESS PATTERN

The style illustrated here is referred to as the Ojibway Strap Dress due to the fact that this dress appears most often among the Saulteaux Ojibway during the early 19th century. The trade cloth strap dress of the 18th century originated from a three-skin dress of the pre-contact period. It was worn from Canada south to the Ohio Valley and from the east coast to the northern plains.

The original skin dress was made by attaching two skins front to back and a third forming the sleeves and straps needed to complete the dress (Figure 11). The trade cloth dress was made from 3-4 yards of wool fabric.

When making a strap dress, use stroud cloth or wool with soft nap and knee in mind that this will rub directly on your skin unless it is lined with linen or cotton fabric. Measure hips and add 1½" for seam allowance and freedom of movement.

1. Select 3-4 yards of wool fabric 45" to 60" wide folded in half lengthwise. Cut two pieces for dress body and sew sides together so that the seam is on the wrong side. This forms a tube that fits just over the breasts to the middle of the calf of the leg.

2. A shoulder strap should be attached to the front and back of the tube over each shoulder. These should fasten with a button in front so that dress removal is made easier. The straps extend 4" down the front beyond the button to form decorative tabs. The fabric for the straps can be of a different color than the body of the dress. (American Heritage 1973)

3. Detachable sleeves fasten in back with a button below the neck and with a strap across the front. Sleeve length can be determined by measuring from wrist to shoulder center where the sleeve would rest comfortably. To determine the extended width of the sleeve, measure from underneath the arm around to the center of the back and add that measurement to the length of the sleeve to get a total length needed for detachable sleeves.

4. Edges of sleeves, straps and hem may be trimmed with silk ribbons or military braid. Straps and skirt can be decorated with silver brooches. Cut ribbonwork applique could be added if portraying a post-1800 Indian woman. Tin cones or brass hawk bells could also be used on the hem with or without white

Women's clothing continued

edge beading. Adding a finger-woven sash around the waist gives shape to the dress and embellishment. Leggings could be added to complete the ensemble.

WOMEN'S LEGGINGS

The female woodlands Indians wore leggings quite similar to those of the male. Generally, women's leggings were listed as being short, only coming up to the knee and held in place with garters. In the harsh winter months, women would also wear the long leggings over the knee to further protect the legs. The fabrics used were stroud, ratteen, duffle and penistone (Jacobs 1967: p. 49).

Leggings were made from half a width of stroud cloth blanket during the 18th century, which was the reason for the short style worn just over the knee. This changed after the Revolutionary War when trade picked up and a demand was made for better and larger blankets.

In 1762, a Delaware woman was buried in her finery including "...scarlet leggings decorated with different colored ribands sewed on, the outer edge being finished off with small beads also of various colors ..." This observation was made by John Heckewelder who stayed with the Mohawk and Delaware Indians (Wallace 1985: p. 59).

Illustrations of Chippewa women in the 1820s show leggings worn tight around the leg with a wing or flap on the outside trimmed in ribbons. The wing often curved slightly inward at the ankle. The leggings were positioned just inside the top of the moccasins (American Heritage 1970: pp. 30-49).

The following are some illustrations of some variations of the woman's leggings as used by these respective tribes:

FIGURE 14

Miami Style - These leggings were made from matching or contrasting wool (i.e.,

same as the skirt or another color) or of broadcloth. They were tubeshaped fitting just below the knee and held in place with a garter. Although it depended upon the size of the leg of the wearer, the average size is 22" around and about 15" long. The selvage edge is placed at the top and will naturally be hidden by the skirt when worn. The leggings are sewn into a tube so that a snug fit is obtained. Ribbonwork is applied to the outside of the leggings and around the hem at bottom. As with skirts, beads are sometimes used as edging and silver buttons applied above the ribbonwork in a variety of patterns such

as diamonds, stars, clusters, etc.

Delaware Style - In this style, the leggings are sewn into a tube so that a flap is made to which ribbonwork is applied. A flap about 3" wide is sufficient, and a 1" ribbon binding may be applied to edges and then beads used as a decorative trim if desired. Again, they are kept in place with a garter.

Ojibwa Style - These are a tube fitted and narrowed at the ankle with tapered wing flap. They were often embellished similarly to those of the Miami and Potawatomi styles with ribbons and beads. This style was well illustrated by

Peter Rindisbacher in a painting that was done in the 1820s.

FIGURE 16

These styles were also worn by the Kickapoo, Illini, Peoria, Shawnee, Huron, Ottawa, Mascouten and other tribes around the Great Lakes in the 18th and 19th centuries.

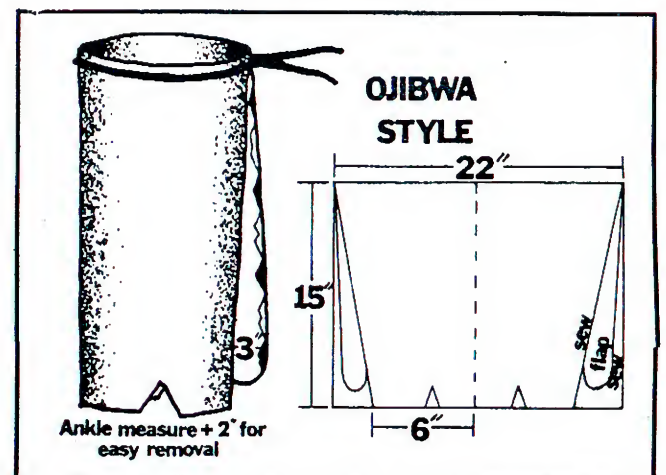
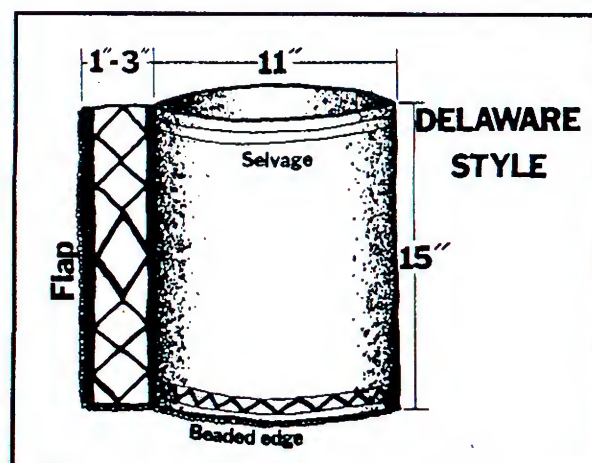
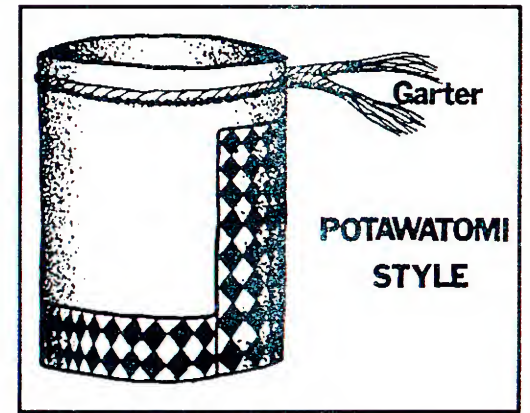
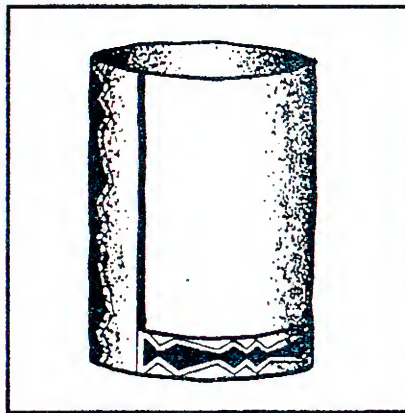
Of further note is that, according to Sir William Johnson in 1755, "Women's scarlet hose with clocks were in demand." Often, military issue cotton stockings were presented to the Indians and used in place of stroud leggings.

Top Left: Figure 13

Top Right: Figure 14

Bottom Left: Figure 15

Bottom Right: Figure 16



In this time of happy thoughts and warm hearts, we wish you and yours a holiday season filled with love.

Merry Christmas



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A Potawatomi welcome to these new members

Descendancy Enrollees - November 21, 1991

Anderson, Jerry Wayne, Jr.
Lam, Angela Michelle
Portwood, Lisa Diane
Edmoundson, Barry Ryan
Wright, Tiffany Dale
Meacham, Katherine Anne
Groves, Edward Thomas
Groves, Bruce Michael
Fleming, D'Yani Avi
Fleming, James Duncan
Fleming, Christopher Ryan
Roberts, Brenda Lynn
Roberts, Tamara Sue
Roberts, Kelly Renee
Talton, Shawnetta Marie
Schmidt, Michael Patrick
Lingle, Terryl Dean
Lingle, Sunny Ray
Weaver, Teresa Catherine
Melot, Richele Nicole
Melot, Alisa Renae
Greiffenstein, Charles Leroy III
Greiffenstein, Kendra Lynn
Fisher, Matthew Douglas
Fisher, Brian Douglas
Bourbonnais, Thomas John III
Bourbonnais, Charles Raymond
Bourbonnais, Genevieve Renee
Bourbonnais, Jacqueline Belle
Bourbonnais, Natasha Rachelle
Bourbonnais, Patricia Lee
Gibson, Tyler Shane
Stice, Elizabeth Dawn
Stice, Amy Leigh
Scarberry, Joshua Derrick Wayne
Scarberry, Dustin Michael
Scarberry, Katosha Nicole
Northcross, Katrina Rosanna

Anderson, Joshua Ray
Anderson, Rachel Sara
Mertins, Kristina Nicole
Bartlett, Rhonda Christine
Branscom, Brandon Lee
Gutzalenko, Pavel
Etter, Martin Wayne
Williams, Philip Jeffrey
Williams, Angela Valene
Hoffman, Robyn Nicole
Hoffman, Christopher Todd
Hoffman, Misti Michelle
Hawkins, Cynthia Leigh
Waite, Aaron Joseph
Waite, Jeremy Curtis
Waite, Jesse Ray
McCarroll, Shawn Gregory
McCarroll, Theresa Dawn
McCarroll, Rocky Jason
Parsons, Gary Glenn III
Parsons, Jerod Pete
Murray, Haley Rae
Kessler, Diana Kay
Tallon, Jason Christopher
Poff, Ronda Kay
Driver, Elizabeth Ann
Moore, William Eli
Ray, Cody Ryan
Tescier, Megan
Archer, Edward William II
Cearley, Robin Kyle
Cearley, Ryan Shaun
Conroy, Larry Matthew
Hudson, Robyn Denise
Wilson, Shawn Curtis
McDonough, Kelly Celeste
King, Michael Dewayne
Mixon, Skye Lynn
Mixon, Marvin Shane
Mertins, Jonathan Edward
Sweeten, Amber Leigh Ann
Fundaro, Maria Elizabeth Janelle
Fundaro, Anthony Joseph
Lackey, George Andrew

Lackey, Samuel Lloyd
Weaver, Amber Lee
Gradle, Robbin Moana Marie
Richardson, Steven Ray II
Richardson, Travis Lee
Smith, Jandy Leigh
Smith, Justin Matthew
Stavenshagen, Shayne A.
Stavenshagen, Scott Aaron
Pendleton, Emily 'Ann'
Flynn, Zebulon Tyler
Flynn, Candy Michelle
DeChristopher, Marion Elizabeth
Marsh
Hennessy, Sarah Jane Therese
Singleton, Helen Shirlene
Singleton, Joshua Kaine
Singleton, Jeremy Dewayne
Singleton, Erick Lee
Pelham, Edward Melvin, Jr.
Reaves, Ryan Casey
Reaves, Dawn Charla
Wisdom, Matthew John
Slavin, Kevin Dwan
Howard, Stephanie Marie
Howard, Joseph William III
Howard, Lyle Joseph
Johnson, Christopher Blue
Meadow
Brisco, Michael Todd
Brisco, Tonya Lynn
Bridges, Jeffrey Scott
Mulvaney, Patrtick John
Campbell, Elva Richard

Campbell, Perry Leslie
Campbell, Gary Lee II
Klepper, Kenneth Leon
Hering, Phoebe Cleone
Alexander, Melanie Renea
Alexander, April Michele
Alexander, Christi Mari
Gilmore, Steven Jo]Nix, Skyler
Travis
Nix, Logan Miles
Clark, Jason Brian
Clark, Michael Cesar
Clark, Crystal Denise
Eckols, Kevin Michael
Davenport, Sofia Christine
Davenport, April Suzanne
VandeVelde, Nichole Gabriela
Askey, Nina Claire
Haltermann, Ashleigh Louise
Stewart, Patricia Ann
Thompson, Amber Rene'
Thompson, Jessica Alane
Perry, Angela Sue
Perry, Jennifer Lynn
Portell, Dennis Raymond III
Carlile, Todd O. Ray
LaRue, Gene Rafael Beaumont
LaRue, Kace Raphael
LaRue, Levi Dunavon
Wood, Denise Ellen
Young, Kyla Ann King
Horner, Timothy Scott
Horner, Ashley Kyrie Marie
Horner, Terry Wayne

Horner, Billy Don
Penner, Pamela Kay
Penner, Bryan Allen
Navarro, Paul Vioncent
Navarro, Anthony Paul
Haise, Christopher Craig
Muhlherr, Mary Ellen
Rodriquez, Elvira Marie
Hartl, Kyler Garret
Bruno, Brian Alan
Baird, Jimmy Wayne
Baird, Michael Lee
Henry, Kristen Nicole
Henry, Amber Dawn
Houser, Page Douglas
Nunn, Boyd Mathew
Nunn, Richard Wayne, Jr.
Pruett, William Joseph Edward
Northcross, Anthony Dee
Simmons, Cais Shawn
Bibb, Blain Jeffery
Bragg, Angela Dawn
Bragg, Thomas Preston, IV
Holloway, David Paul
Gillespie, Colby Lane
Carlisle, Hillery Marie
Carlisle, Kimber Leigh
Doyle, Amanda Suzanne
Kessler, Dale Lee
McElmurry, Devon James Duhon
Womack, Sarah Katherine
Klepper, Toni Rene'
McAlvain, Dustin Randall
McAlvain, Staci Lynn

McAlvain, Kaleb Earl
McAlvain, Jennifer Dawn
Combs, Sarah Elizabeth
Combs, Tracie Michelle
Yates, Jennifer LeAnn
Boeckman, Sheri Lyn
McAlister, Tanya Lyn
Boeckman, Kayla Diann
Yeary, Jennifer Margaret
Seaton, Melissa Ann
Taylor, Timothy Michael
Taylor, Nancy Elizabeth
Taylor, Shelley Elaine
Kriner, John Richard
Sanders, Marissa Kaeli
Yates, Amanda Lee
Poe, Justin Wiley
Poe, Lisa Ann
Dailey, Justin Andrew
Kimberlin, Rhonda Michelle
Collins, DeeDe Jo
Collins, Danielle Nicole
Collins, Alexander Nikutowski
Ramsey, Donald Howard, Jr.
Lewis, Jacob Tyler
Hackler, Russell Martin
DeChellis, Natalie Kathryn
Pace, Michael Andrew
Herrod, Tia Jean
Herrod, Anthony Robert
Herrod, Hyatt Victoria
Herrod, Thomas Alvin
Haney, Christina Rose
Forester, Andrew Michael



For the record...

Business Committee Minutes - August 29, 1991

Present: Chairman John A. Barrett, Jr., Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Francis Levier, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Health Aids Director Joyce Abel, Accountants John Arledge and Jim Denton, Norman Nauni of First American Insurance, Norman Haney, Executive Director and Patricia Grant, Prevention Education/Counselor from Indian Action Center.

Chairman Barrett called the meeting to order at 6:45 p.m. Bob Davis moved to approve the minutes of June 27, 1991 Business Committee meeting; Linda Capps seconded. Passed 5-0.

Hilton Melot moved to approve the minutes of July 1, 1991 Special Business Committee meeting; Francis Levier seconded. Passed 5-0.

Business Committee recessed at 7:50 p.m. and convened as Tax Commission.

Tax Commission recessed at 7:55 p.m. and reconvened as Business Committee.

Mr. Norman Nauni of the First American Insurance Company gave a presentation and it was the decision of the Business Committee to review the presentation and submissions and will contact Mr. Nauni at a later date.

Business Committee discussed a tribal member's request that his blood degree should be raised from 1/8 to 1/4 because his great-grandfather was adopted into the Potawatomi Tribe and was allotted land and therefore should be a full blood. Francis Levier moved to write the tribal member and inform him that it is not the policy of the Potawatomi Tribe to recognize adoptions as issues of blood degree; Bob Davis seconded. Passed 5-0.

Health Services Director Joyce Abel, Indian Action Center Director Norman Haney and Counsellor Patricia Grant gave a presentation for a new men and women's treatment center and were referred to First Oklahoma Bank to look at property.

Hilton Melot moved to approve a disbursement from General Account in the amount of \$2,492.76 to a tribal member who was erroneously shown as being deceased prior to 1978 and which disallowed her from receiving either the 1978 or the 1983 per capita payment. The tribe will be reimbursed by the Bureau of Indian Affairs at a later date; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #92-2 enrolling 22 descendancy applicants; Linda Capps seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #92-3 enrolling 24 descendancy applicants; Bob

Davis seconded. Passed 5-0.

John Barrett moved to approve Resolution #92-4 enrolling 25 descendancy applicants; Linda Capps seconded. Passed 5-0.

Francis Levier moved to approve Resolution #92-5 enrolling 21 descendancy applicants; Bob Davis seconded. Passed 5-0.

Hilton Melot moved to approve Resolution #92-6 enrolling 25 descendancy applicants; Francis Levier seconded. Passed 5-0.

Bob Davis moved to approve Resolution #92-7 enrolling 18 descendancy applicants; Linda Capps seconded. Passed 5-0.

Francis Levier moved to approve Resolution #92-8 enrolling 8 applicants eligible for enrollment under previous blood quantum guidelines; John Barrett seconded. Passed 5-0.

Francis Levier moved to approve Resolution #92-9 requesting mature status for all BIA contracts and consolidation of all but Social Services and Law Enforcement into the C.T.G.P. Contract with an effective date of October 1, 1991; Hilton Melot seconded. Passed 5-0.

Business Committee recessed at 10:30 p.m. and reconvened as Tax Commission.

Business reconvened at 10:35 p.m.

John Barrett moved to approve the purchase of a small camcorder for the Regional Council meetings; Francis Levier seconded. Passed 5-0.

John Barrett moved to adjourn Business Committee; Hilton Melot seconded. Passed 5-0.

Meeting adjourned at 11:30 p.m.

A city deed grants bragging rights to Detroit

The following article was sent in from Janet L. Kremenak of Fremont, California and taken from the June 25, 1991 San Francisco Chronicle.

A city deed bought in 1780 for beads, trinkets and a lot of rum was sold for \$5,500-granting only ultimate bragging rights to Detroit.

"Wouldn't it be cool to sit in your office and have someone say, 'You act like you own the city,' and you could point to the deed on your wall and say, 'I do own this town?'" said Joseph Walker, auctioneer at DuMouchelle Art Galleries, where the deed was sold to an unidentified telephone bidder.

The framed document was signed by 11 Potawatomi Indian chiefs on July 28, 1780, turning over 5,000 acres off the Detroit River to Arent Schuyler de Reyster, British commandant of Detroit.

A Potawatomi chief gave the deed to a Detroit confectioner, who sold it to DuMouchelle.

Our Gift To You — Holiday Treats

One Friday of each month, employees of the Citizen Band Potawatomi Tribe join together for a pot luck luncheon. Some of their favorite recipes often show up there, and are so good we thought we'd like to share them with you. You should be able to cut them out and paste them on a 3-5 card. Happy holidays!

Fruit Pizza

Carolyn Sullivan, Accounting Director

Roll Pillsbury refrigerated sugar cookie dough (softened) to room temperature. Press into pizza pan and bake as instructed by package. Let cool. Then spread with:
2 (8 oz) pkgs cream cream
 $\frac{1}{2}$ c. sugar
Mixed well.
Slice bananas over cream cheese mix; add well drained pineapple tidbits. Spread 2 cans cherry pie filling over pineapple tidbits, then top with cool whip.

Crock Pot Corn

Johnnie Hagan, , Realty & Education Clerk

20 oz. frozen corn
 $\frac{1}{2}$ stick butter
2 tbsp. sugar
4 tbsp. water
8 oz. cream cheese
Cook (low setting) approximately 4 hours. Stir occasionally; corn may be slightly cooked before putting in crock pot.

Chop-Chop Dip

Norman Kiker, Tribal Chaplain

1 small can chopped black olives
4 chopped green onions
2 large chopped tomatoes
1 small can chopped green chilies
3 T. oil
2 T. vinegar
1 t. garlic salt
Mix and chill several hours. Serve with Dorito style chips.

Peanut Butter Balls

Esther Lowden, Museum Curator

2 $\frac{1}{2}$ c. light corn syrup
2 $\frac{1}{2}$ c. granulated sugar
8 oz. peanut butter
2 tsp. vanilla
10 cups Special K cereal (crushed)
nuts (opt.)
Heat syrup and sugar until sugar dissolves. Remove from burner. Add the peanut butter stirring well. Then add vanilla. Pour over special K that has been measured into a large bowl. Stir well to mix evenly. Oil fingers in butter or oil to prevent sticking. Roll into small balls. Place on wax paper.

Mexican Chicken

Gayla Danyeur, WIC

2 cans of Campbell's cream of chicken soup
2 cans of Campbell's cheddar cheese soup
2 or 3 cans of Wolf brand chili (no beans)
1 package corn tortillas
1 whole chicken
Boil chicken; skin and bone; cut into small pieces; tear corn tortillas into fourths. In a casserole dish layer chili, corn tortillas, chicken, cheddar cheese soup, cream of chicken soup. Repeat layers until all is gone. Bake for 1 hour at 425°. Serve with salad and tortilla chips.

Pecan Pralines

Yvette Wiley, JTPA

2 cups granulated sugar
1 tsp. soda
1 cup buttermilk
 $\frac{1}{2}$ tsp. salt
2 tbsp. butter or margarine
2 $\frac{1}{2}$ cups pecan halves
In large (3 quart) heavy saucepan, combine granulated sugar, soda, buttermilk and salt. Cook over high heat about five minutes (or 210°F. on candy thermometer); stir often and scrape bottom of pan. Mixture will foam up. Add butter or margarine and pecans. Over medium heat, continue cooking, stirring constantly and scraping bottom and sides of pan until candy reaches soft ball stage (234°F. on candy thermometer). Remove from heat and cool slightly, about two minutes. Beat with spoon until thick and creamy. Drop from tablespoon onto sheet of aluminum foil or waxed paper. Let cool. Makes about 20 pralines, 2-inches in diameter.



Orange Wassail

Grace Lonelodge, JTPA

1 (64-ounce) carton orange juice
1 (64-ounce) jar apple juice
1 (32-ounce) jar cranberry juice cocktail
1 (12-ounce) can frozen lemonade concentrate, thawed and undiluted
1 (2-inch) stick cinnamon
1 tablespoon whole cloves
2 oranges, sliced
Combine first five ingredients in a large kettle. Insert cloves into orange slices, and add to juice mixture. Cook until thoroughly heated. Serve hot. Yield: about 5 $\frac{1}{2}$ quarts.

Apple Dumplings

Carol Clay, Management Information Specialist

2 cups water
1 $\frac{1}{2}$ cups sugar
 $\frac{1}{4}$ tsp. ground cinnamon
 $\frac{1}{4}$ tsp. ground nutmeg
8 drops red food coloring
 $\frac{1}{2}$ cup butter or margarine
2 cups sifted all-purpose flour
2 tsp. baking powder
1 tsp. salt
 $\frac{3}{4}$ cup shortening
 $\frac{1}{2}$ cup milk
6 small, whole apples, pared and cored
For syrup, mix first 5 ingredients; cook 5 minutes. Remove from heat; add butter. Sift together dry ingredients; cut in shortening till mixture resembles coarse crumbs. Add milk all at once; stir just till flour is moistened. On lightly floured surface, roll to 18x12-inch rectangle. Cut in six 6-inch squares. Place apple on each. Sprinkle apples generously with additional sugar, cinnamon, and nutmeg; dot with additional butter. Moisten edges of pastry. Bring corners to center and pinch edges together. Place 1 inch apart in ungreased 13x9x2-inch baking pan. Pour syrup over dumplings. Bake at 375° for 35 to 40 minutes. Serve warm with cream. Makes 6 servings.

Hashbrown Casserole

Becky Carter, Accountant

1 #2 package frozen hashbrowns completely thawed
 $\frac{1}{2}$ c. melted butter
1 tsp. salt & pepper
 $\frac{1}{2}$ c. chopped onion
1 can cream of chicken soup
8 oz. sour cream
10 oz. grated American cheese
2 cups corn flakes
Mix ingredients (except corn flakes) together well. Put into greased 9x13 dish. Top with 2 cups corn flakes that have been mixed with $\frac{1}{2}$ cup melted butter. Bake at 350° for 45 minutes.

Easy Peanut Butter Cookies

Joie White, Court Clerk

(Makes about 5 dozen)
1 (14-oz) can Eagle Brand Sweetened Condensed Milk (not evaporated milk)
 $\frac{3}{4}$ to 1 cup peanut butter 1 egg
1 tsp. vanilla extract
2 cups biscuit baking mix
granulated sugar
Preheat oven to 350°. In large mixer bowl, beat sweetened condensed milk, peanut butter, egg and vanilla until smooth. Add biscuit mix; mix well. Chill at least 1 hour. Shape into 1-inch balls. Roll in sugar. Place 2 inches apart on ungreased baking sheets. Flatten with fork. Bake 6 to 8 minutes or until lightly browned (do not overbake). Cool.

Special K Cookies

Susan Reinish, Enterprises Accountant

1 cup peanut butter
1 cup sugar
1 cup Karo syrup
1 tsp. vanilla
Heat all ingredients over medium heat until boiling. Remove from heat and add 1 small box Special K cereal. Stir until all cereal is coated. Drop by spoonfuls onto wax paper. Cool. Kids love them!

HOWNIKAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

The HowNiKan is a member of the Native American Press Association. Reprint permission is granted with publication credit to the HowNiKan and the Citizen Band Potawatomi Tribe.

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Well-known Native American artist Gary Montgomery was one of three participating in a recent art show at the tribal museum and art gallery. Stonehorse Lone and Mark Silver also demonstrated their talents for holiday shoppers.

Wisconsin Potawatomis establish first big-city, trust status bingo hall

(From *The Lakota Times*, Nov. 13, 1991) Milwaukee, Wis. — The Potawatomi have returned to the land they once called their own—opening the Forest County Potawatomi Bingo Hall in the Menomonee River Valley.

It is the nation's first big-city, trust-status bingo hall owned and operated by Indians. For the Potawatomi Tribe and the rest of the Native American community, bingo spells survival. Bingo income is the mainstay of the tribal school and is a means towards self-sufficiency for the tribe.

The Potawatomi bingo has earned development money for local communities, fostered industry, underwritten job training programs and established facilities for children and elders.

Profits from the bingo hall are shared by the Potawatomi Tribe of Forest County, the Indian Community School of Milwaukee and Omni Bingo Inc. which invested in the hall and manages it for the Potawatomis on contract. The tribe gets 60 percent of the profits and 40 percent goes to Omni.

Construction of the \$2.8 million hall began in August of 1990. After the tribe and the school agreed to cooperate on a bingo venture, the Interior Department in July 1990 granted reservation status to the Menomonee River site, paving the way for the bingo hall.

The tribe hopes at least \$12 million in revenue will be brought in. The hall has been labeled "State of the art bingo" by local media. Crowds average 1,500 people a night.

Sandy Hintz, public relations and marketing consultant for the tribal bingo operation, said two centuries ago the tribe's back yard consisted of the wild rice marshes and tamarack groves that make up today's downtown industrial parkland.

Originally located in eastern Canada, the Potawatomi migrated to Wisconsin where they were captivated by the ample supply of food and generally benign weather. They put up their homes on the south side of what was then the wide, clean Menomonee River. They fished, hunted and harvested rice as well as cultivated corn, beans and squash.

Neighboring tribes included the Sac, Fox, Chippewas, Menomonees, Ottawas and Winnebago. As members of the Confederacy of the Chippewa, the Potawatomi were given the task of keeping the sacred fire.

They felt it was their duty to be hospitable and often invited people over for a meal—and a little betting on pony races.

The tribe says gambling for entertainment has been in its blood since that time. Opening the bingo hall was a natural thing to do.

Organizers of Milwaukee's Indian Community School said high-stakes bingo has brought financial benefit. According to Georgiana Ignace, director of the school, bingo revenue will help pay for building improvements and expanded staff. Games run seven days a week. The hall employs about 175 people, 95 percent of them Indian. They come from virtually all of Wisconsin's tribes, including Winnebago, Oneida, Menomonee, Lac Courte Oreilles, Chippewa, and Potawatomi.

The hall has arrangements with eight charter-bus companies to transport players living within a 70-mile radius of Milwaukee. Omni Bingo Inc. hopes to expand Potawatomi bingo and establish full-scale casino gambling. Petitions have been circulated to patrons of the bingo hall asking for support of efforts to get a Class 3 gaming license which would allow blackjack and other Las Vegas-style games.

The tribe is negotiating a new gaming pact with Gov. Tommy G. Thompson's administration.